

COMMON NOTIONS
AND

Advice,

OF

Mr. A. THEVENEAV,
Advocate in Parliament.

Dedicated to his LORD
THE

Dauphin.

Well worthy the perusal of
such Gentlemen, as endeavour a
perfect understanding in State-Poli-
cy, and delight themselves in the
true knowledge of the Myste-
ries of Government.

Translated out of the *French* Copy,
By WILLIAM BATTEN Esq;

LONDON, Printed by E. M. for Gabriel
Bedell, and Thomas Collins, and are to
be sold at their shop next the Middle-
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LONDON: Printed by J. KNEELAND
at the Sign of the Crown in St. Pauls Church-yard
1727.



TO THE ENGLISH

Reader.



Hat I should make
a *French* Authour
speak *English* ,
when so many of
our *English* Gentry speak
French, may perswade them,
that I live next door to the
Labour in vain: But not to
Them, but You, is this Transla-
tiō directed: They may drink
at the Fountain, You at the
Brook : Yet sometimes Vari-

To the English Reader.

ety (though of an harder digestion) may relish; and water, though not so pure, may quench the Thirst. The Author I need not name, He speaks himself, or at least his Works for him; and his Memory (by his Works) will remain to the Worlds end. Yet, that you may have some further knowledge of Him, He was, as by the Title of the Book you may see, *Advocate in Parliament*, to no less than *Henry the Great of France*, our King's maternal Grandfather; and the Book dedicated to no other, than the late *Lewis of France* his Uncle, the *Dauphin*; which makes this
Book

To the English Reader.

Book the shorter by a *Dedica-*
tory Epistle. The *Faults* in the
Translation are mine own, the
Original (except by the *Prin-*
ter) is *Faultless*; but yet those
faults may be excused by the
great good *Will*, which is ever
due, and still owing to the
English Nation, by

W. B.

A 3

TO



TO MY LORD
THE
Dauphin.

My Lord,



Thought, that having
presented You with
my Morals, I had
somewhat satisfied
my own desires; but what?
where there is Zeal, there is no
bounds nor end; for that being a
Spur to the Spirit, makes it still
advance, not permitting it to rest
or repose. But having look't
backward, and considered with
my

The Epistle Dedicatory.

my self, that I had presumed much, in not only dedicating, but composing a thing for You, and my Lords Your Brothers, I was besides my self, not unlike those, who regard the dangers they have escap't, and was resolv'd to consider with my self (without any further undertaking) how far my too great Boldness had carried me: But Monsieur de Souvre, whom the King hath happily chosen for the Government of Your Youth, hath a second time animated that zeal I have to Your service, with the delight he assured me to have in those things, which contribute something that may serve as an Ornament to your

The Epistle Dedicatory.

Behaviour. Therefore I have Strained my self once more to present You with this small Work, as my yearly Offering. This Tribute to You is justly due; but to promise it some great and magnificent thing, I cannot: It is Simple, but Faithful; and such, as (perhaps) may be judged to have some efficacy and relish, which may please Princes, like Your self. Receive it then, for it is Yours, and for You, as well as he, who presents it to You, is,

Your most Humble,

And most Obedient Servant,

A. THEVENEAU.

C O M -



COMMON NOTIONS
AND

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Mr. A. THEVENEAV,

Advocate in Parliament.

I.



HE desire of Virtue
inflames our soul, and
makes it mount after
Glory and Honour:
all other desires do
but warm us, insinua-
ting only into our senses and veins.

A 5

II. When.

II.

When thou perceivest, that thy soul rejoyceth in any Act, esteem that Action both honest and virtuous: if on the contrary, thou findest an emotion and perturbation, believe it, 'tis sin breeds the disturbance; and so, if thou wilt, thou may'st be Judge of thine own Actions.

III.

The true glory of good Actions is communicable to all: therefore the great Ones have no greater a share than others, but she communicates her Splendour to the most virtuous.

IV.

A Good conscience retains the natural odour of Virtue: but an Evil one corrupts and spills it.

V. Vir:

IV.

Virtue hath several Visages,
 Conscience ought to have but one:
 The King may be virtuous, so the
 Magistrate, and the Subjects; but
 the Conscience of the Prince, and
 the meanest, ought to be alike, be-
 cause God is the only Object, and
 Virtue in respect of humane Acti-
 ons, hath many Objects; he there-
 fore was very wicked, who counsel-
 led King Philip, *That if he had his
 Conscience, he should restore the Mes-
 seniens their Castle, but if he had the
 Conscience of a King, he should keep
 it.*

VI.

Conscience is the true measure of
 our hopes: for there is not one of
 us hopes for more, than Conscience
 permits.

VII.

In rising, we shall find the inequality of our manners, conditions, and fortunes: but in falling, we shall perceive the misery of man to be common, and that we all tend to the same end.

VIII.

Subtilty continually transports our Soul, and hurries it to several Objects at one time; but Prudence, accompanied with Justice, restrains it, and makes its motions more fix'd.

IX.

The effects of Subtilty are like a scorching wind: but those of Prudence, are like a grateful dew, making the fruits of the earth, both smile and grow.

X. Inno-

X.

Innocency mix't with Prudence,
prevents our actions from tending to
malice, subtilty, or deceit.

XI.

Wisdom is the director of man;
but Innocency is the strength of
all Virtue.

XII.

The Prince ought not to have
affiance in any, whose eminent vir-
tues have not an ingredient of
Honesty; for where Honesty is not,
there will necessarily be Self-love,
which provokes men to great Acti-
ons, with respect rather to their pri-
vate Ambition, than to the Glory of
their Prince.

XIII. I

XIII.

I hate those, who would have Fraud and Deceit the Character of a prudent Prince : for that is, of Vice, to make a Virtue; for Fraud tends to the damage of another for a private end; but Prudence to the publick good, without the damage of any, if it be possible.

XIV.

The malignity of Poyson is qualified by a discreet mixture in Physick, and becomes healthful: so Cunning well temper'd with virtuous Actions, is nothing else but Address, and not at all dangerous.

XV.

Prudence steers great Affairs to the Haven of Profit and Honesty; but

but there is sometimes need of cunning to free ones self, from the deceit of others, and this is no other than a Prudent practice,

XVI.

I compare a Prudent man, to him that hath a strong and long breath; but a Crafty fellow, to one that hath a weak and short breath: for Craft reacheth not so far as Prudence, which prevents things, taking hold of what's to come; but Craft resorts to present Actions.

XVII.

The effects of Prudence are great and glorious; but not so of Craft for the necessity of things dishonourable, to which it is often accustomed, clouds the true lustre of Virtue.

XVIII. To

8 Common Notions,

XVIII.

To trust All, and to trust None,
is equally an error in a Prince : for
he ought to trust a Few indeed, and
All in outward shew.

XIX.

Whosoever hath a discreet Diffi-
mulation, it is reputed for affability
and curtesie : but if ill employed, he
is taken for a dull and weak man.

XX.

A wise Prince ought chiefly to
rely on his Virtue, for by that means
he hath the Love of good men, a
pledge for his safety; and the Virtue
of the Good, is a bridle to the Bad.

XXI. A

XXI.

A Prince ought to distinguish the Love of those that serve him, from servile Affection; the one, is alwayes accompanied with a generous Fidelity; the other, is worse than Hatred, which may be altered by benefits, or the contrary: but servile Affection never; for being void of generosity and courage, it hath not the Sap of Love.

XXII.

People bred under a Servile obedience, care not who rules, so they are quiet: but those that are nourished in the Love of a Prince, have (like children) a natural instinct to know those to whom the Government lawfully belongs.

XXIII. They

XXIII.

They that yield over themselves indifferently to every private Passion of a Prince, without representing to him his Failings, have more of a servile Affection, than Love.

XXIV.

The honest performances render'd to a Prince, are commendable; but Servilenes discommendable, because he that foregoes the freedom he ought to retain, robs his heart of all right and equality; nay, no longer reserves any fidelity for his Prince; Freedom and Faithfulness being always link'd: 'Tis no more than what *Tiberius* meant, when seeing his Subjects casting themselves at his feet, reproach't them of Baseness, and a disposition fit for Servitude; He would be served faithfully, without Slavery.

XXV. Who

XXV.

Who envies another, his own heart condemns him of Imbecility.

XXVI.

Every other Vice hath a mark, and provokes a man to something; and if it doth harm to another, 'tis but to work its own way, and for its self-end; but Envy doth nothing to advantage it self, and all its delight is to cross another.

XXVII.

Envy in a Prince at the Glory of his Inferiours, is a counterpoise to level him to their weight.

XXVIII.

The Glory of a mans Actions,
aims

aims not alwayes directly at the Vir-
tues he possesses; but the Duty of
his charge.

XXIX.

There are Passions, which height-
en the Courage of a Prince, as well
as the Zeal of Virtue; but the dif-
ference is, that such Passions have
neither Bit nor Bridle: On the con-
trary, Virtue carries a strict hand o-
ver all its Actions; but too great a
curiosity is a Passion which sinks
Him, and mixes Him with the Vul-
gar.

XXX.

In Battel, a rash Prince runs the
hazard of a common Souldier; and
so if He is too curious, he encoun-
ters from His Subjects the same
Scoffs and Affronts, as a private
man.

XXXI.

XXXI. Self-

XXXI.X

Self-love transports a Prince often to great Actions; but not to such, where He ought something to condescend for the good of his People.

XXXII.

Self-love in a young Prince, is the sap both of Virtue and Vice; but it shall carry Him rather to Vice, than Virtue.

XXXIII.

As the natural heat for want of nourishment, seizes on the radical humour, and wasting it, chafes its self, and becomes an excessive and intolerable heat; so **Self-love**, if not nourished and temper'd with the milk of Virtue, is changed into **Pride and Boldness.**

XXXIV. Self-

XXXIV.

Self-love is a dangerous Friend,
for it betrayes us before we are a-
ware.

XXXV.

The Clemency of a Prince is as
welcome to Offenders, as fresh Aire
to diseased Lungs.

XXXVI.

He that hath once offended his
Prince, and tasted His Clemency,
merits no further Grace; for having
once demonstrated His mercy, he
shews merit only is worthy of re-
ward.

XXXVII.

Clemency shews the Bounty and
Benignity of a Prince, but Par-
don not so alwayes; for that is
often

often extorted by necessity, or im-
portunity.

XXXVIII.

XLIX.

Without Justice, Prudence easily
degenerates into Fraud and Deceit.

XXXIX.

There are Mettals which work
others to their own Allay; but Ju-
stice in the Soul of man, turns Know-
ledge into Wisdom,

XL.

It is hard, if in the execution of a
Princes wrath, there is not injustice;
because an unlimited Will, is joyn-
ed to an unlimited Power.

XLI.

The desire of Vengeance kindled
in a mans heart by Wrath, is quickly
quench't ;

quench't; but that which is contracted in cold blood, continues long.

XLII.

XLII.

The desire of Revenge, is nothing else than the overflow of Wrath, continued long by Rancour, as it were raked up in ashes.

XLIII.

Anger kindles and enflames those Passions to which a man is subject; but to virtuous Actions it gives a temperate heat.

XLIV.

It is a great Happiness, when a Prince is fully accomplish't; but if that cannot be, He ought at least in some one thing to excel His People; in so doing, he is not only Obeyed, but Admired; and he that Admires

Admires his Prince, takes pleasure in Obeying.

XLV.

It is more hard to use the Liberality of a Prince, as one ought, than for a Prince to Give.

XLVI.

It is not alwayes true, that the Prudence of a Prince takes birth from good Counsel; but it is a thing infallible, that the Prudence of a Prince begets good Counsel.

XLVII.

None is Master of a Princes Fortune, but Himself; but a Prince ought to govern Himself for the best advantage of others.

XLVIII.

Others Counsel is the Pillow of a Prince on which He sleeps: but when He mixes His own therewith, and makes choice of the best it gives Him Action and Life.

XLIX.

Princes ought to owe no good to those that disguise their Counsel, but in one case, *to wit*, when it is to deceive their own private Passions.

L.

The Fortune of Princes is to be reverenced, but they ought to take it in good part to be freely advised.

LI.

It is no small part of a Princes Prudence to know how to make use of

of Counsel given ; but is perfectly compleat, when He knows, how to discover the intention of them that give it.

LII.

Amongst great Ones, when their Enmity is certain, and their Amity uncertain, Necessity compels the choice of Amity, but not otherwise.

LIII.

The Advantages that Opportunities present to a Prince, are the best; for all other that offers themselves by Parlies or Treaties, are for the most part no other than Traps, Deceits and Subtilties.

LIV.

Confidence is the entertainment of Languishing spirits, but Hope of those that are Strong and Lusty.

LV.

Love and Flattery make a man known in many things ; but Necessity turns the inside of his soul outwards.

LVI.

Necessity discovers the natural desires ; but Love and Flattery gives them a form and outward fashion.

LVII.

A Prince ought alwayes to avoid extremities, and chiefly, of granting That to His People by Imprudence, which he is forc't to re-take by Violence.

LVIII.

Let a Prince avoid to cast His People into Despair ; for he that hath

hath once lost the Hope of Good,
hath also lost the Fear of Evil.

LIX.

That which engenders Rebellion
amongst the People, is, when they
are afraid to lose All, or when they
are afraid of Nothing; but the way
to preserve their Obedience, is to
govern them so, that they can nei-
ther hope for Better, nor fear Worse.

LX.

The Peoples love to the Prince,
is the knot that tyes and keeps the
great Ones to their Duty; and the
Duty of the great Ones to the
Prince, gives the Law to the People.

LXI.

Subjects that love their Prince,
are Content, and consequently in re-

pose, and the Subjects repose is a firm Bias for the Princes safety; but when they fear, they are in agitation and motion, and in motion is no repose, and so no assurance for the Prince.

LXII.

Where a Prince seeks the Love of His Subjects, he shall find in them enough of Fear; but when He seeks their Fear, He loses their Love.

LXIII.

It becomes a Prince to keep His Subjects in Obedience, and the Subjects to maintain the Prince in His Authority; but Fear alone hath not this last and chief effect, 'tis only Love.

LXIV.

It is a kind of Incest in a Prince to violate His own Law; for He is the

the Father of the Law, as well as of His own Children.

LXV.

The Lawes of Princes are more magnificent, than Lawes made in Common-wealths amongst Fellow-Citizens, because there is more of Command; and the others are but kind of Contracts, by which they oblige themselves mutually to such performances.

LXVI.

In Commonwealths simple Mechanicks are the Law-makers; but Lawes proceed from a great Prince, as united Rayes from the Sun; also a wise Prince is amongst His Subjects a living Law.

B 4 LXVII. There

LXVII.

There are more Lawes in a Monarchical Estate, than in any other kind of Government, because every new Prince will make new Lawes to shew His Authority; the contrary is in Commonwealths, where the Ancient Laws are maintained, that none in making new, should arrogate to himself any new Authority.

LXVIII.

A Prince ought to take heed of making many Lawes, for either they will be Burthensom, or Contemptible, which will soon allay their Rigour.

LXIX.

A Prince ought not so far to be transported with Affection to another, as to be believed to participate

pate of His Injustice; for the Authority of a Prince is a thing Sacred, which ought not to be sullied with anothers Vice.

LXX.

The Eclipse of any great Glory, is to every one very dangerous.

LXXI.

A Prince rightly exerciseth His Power; when He imployes it to the quelling of those, who tend to Tyranny and Injustice.

LXXII.

The Tyranny of a Prince is alwayes accompanied with the Impiety of His Subjects, for the most part make Thanksgiving-days for things by Him done, as if He had performed some glorious Action.

LXXIII.

As a violent Feaver engenders in mans body Convulsions, and breeds great alteration; so the Tyranny of a Prince troubles every one under His Dominion, and disfigures the natural complexion of His Subjects.

LXXIV.

They that have been familiar Companions of a loose Prince, before He attained the Government, are afterwards in great danger to be hated; for He is alwayes fearful He should be laid open, or by them despised, and from this Fear he easily falls into a Hatred.

LXXV.

That Prince who succeeds a wicked Predecessor, shall find Vice amongst

mongst His Subjects in a posture of defence, but Virtue disarmed; the Armour of Vice, is Pride and Haughtiness, and that of Virtue, Magnanimity and Constancy.

LXVI.

A wise Prince ought to correct in Himself the ill Customes of His Predecessors, for His faults, although they have the same Semblance, do not admit the same excuse; and the Errours of Princes are not alwayes construed as they are, but according as the Peoples inclination is towards Them.

LXVII.

When a man shall follow the Vices to which the mutations of the Age shall allure him, 'tis a sure sign of a depraved soul; but -when he shall erect Trophies and Triumphs thereof, 'tis a sign that he hath neither

ther Shame nor Conscience, which are the Sacred *Repositus* of a good Soul.

LXXVIII.

Great Prosperities sooner discover every ones Natural Inclination, than Adversity ; for Affliction pincheth man in his very Nature: But too great Felicity doth corrupt him, and makes him, as it were, pass out of himself.

LXXIX.

There is a Generation of People, which ruine Good Men, by ill-speaking of them ; another, by praising them too much : especially when their Virtues are Eminent, and their Actions suspected by the Prince.

LXXX.

In a wicked Age, our own Virtues,

tues, and others Vices, conspire our
Destruction and Ruine.

LXXXI.

Hatred accompanied with Distrust, is hardly to be Changed, any other kind of Hatred may be Effaced.

LXXXII.

Natural Vices consume themselves within themselves: but those of the Soul spread themselves, and bring Damage to others.

LXXXIII.

Virtue is alwayes Good, and like it Self: but its Effects have their Season.

LXXXIV.

When Virtue sympathizeth with good Nature, 'tis a happy Meeting:

ing: but yet attains not her Perfection, but by the Subjection of Vice.

LXXXV.

When Necessity compels a Condescension to any thing, it's a great Secret for a Prince, if possibly, to do it to the liking of every one: for to contradict or oppose Necessity, is the Way to lessen his Authority.

LXXXVI.

When a Prince is necessitated to Grant any thing to his Subjects, He ought to do it in such Sort, that they may not think he doth it by Force or Constraint: to this End, He ought to mix something of his Own, and contribute thereto, that they may attribute Nothing to themselves.

LXXXVII The

LXXXVII.

The Absolute Power of a Prince, consists not only to Will, or Nill any thing Absolutely: but to Authorize those things he ought to Will.

LXXXVIII.

The Power of a Prince hath a direct Aim at Obedience: but his Maintenance, is the good Will of his Subjects.

LXXXIX.

As Heat to the Blood, so is the Authority of a Prince in the State: The one is maintained by Heat, the other by the Authority of the Prince.

XC.

The motions of the Power of a Prince,

32 *Common Notions,*

Prince, are like the wheels of a Clock; some go quick, others more slow; his Authority, is as the Needle, which by space of time marks the houres: The same ought a Prince to do, who must not direct by his Authority all that hath motion from his Power, but by interval of Time, and after good Consideration.

XCI.

He is Couragious, who knowing the Danger, overcomes it: but he is Rash, who casts himself into Danger, not knowing how to draw off with Honour.

XCII.

A few are enough to counsel a Prince, if they know how to mix the Hope of Good, with the Fear of Ill, in great Designs.

XCIII. The

XCIII.

The Hope of Good, and Fear of Ill, well weighed (as it ought) by the Discourse of Reason in State-Affairs, are the two Elements of Civil and Politick Prudence.

XCIV.

In great Affairs, Hope is the Soul of Fear, and Fear is the proper Instrument to correct the Excess of Hope.

XCV.

Timidity, properly, is to Fear that which ought not to be Feared, and not to Fear that which is worthy of Fear: Contrarily, there is Boldness, Assurance and Constancy in those who apprehend Fear where it ought.

XCVI. Every

XCVL

Every States-man in his Counsels ought not to Hope beyond Hope : but well may he Hope beyond Fear.

XCVII.

'Tis a Happy Marriage, when Reputation is joyned with Virtue : but when joyned with Fortune, 'tis Adultery.

XCVIII.

Reputation is a Burthen to delicate and weak Spirits.

XCIX.

Reputation quickly makes a distinction between Fortune and Virtue: They that have Fortune for the Mistress of their Actions, cannot long maintain their Reputation :
but

but those that have Virtue, it serves for Nourishment, and shews its self Sweet and Amiable.

C.

More desirable and sure is the Reputation of being True and Entire to ones Prince, than that which proceeds from Great and Warlike Actions: The one is accompanied with the love of the Prince, and the Confidence of every one: the other is commended only. The Example of the *Athenians* makes this good, who indeed praised the Military Actions of *Themistocles*, but could not confide in his Enterprises, but by the Credit of *Aristides*, in whom the People reposed a Trust, because of his Integrity and Prudence.

CI.

Reputation serves to great good Purpose,

36 *Common Notions,*

Purpose, when it anticipates Effects; for it strengthens Friends, and disheartens Enemies: But then it is dangerous, when Actions answer not to Estimation; for such a Failure heightens the Enemies Courage, who suppose themselves then Invincible.

CII.

An Ambitious Soul is like the Stomack, that now distastes this Dish, and anon desires the same with a greedy Appetite. *Fabius*, who oftentimes refused to undertake great Charges, strove with *Decius* for the Command in the *Tuscan War*.

CIII.

Wise Counsellors are Tutors to the Reputation of Foolish and Ill-advised Princes; and if need be, they ought in Publick to hide the Vices of things which may merit Honour
and

and Praise; for the Publick Peace doth not alwayes depend upon what the Prince is, but upon what he is reputed to be: To this end the Senate of *Rome* decreed the Honour of Publick Eloquence to the Emperour *Nero*, who had attained the Honourable Title of a good Stage-Player; and in so doing, they did an Act of great Prudence, thereby dexterously covering the Princes Infamy with that Praise, the greatest Princes have sought after.

CIV.

They that attend most Princes, ought to be good Deviners, for they ought not to Act as they say, but as their Intentions are, which they often bely by their own words: *Aratus* fell into disgrace with King *Philip* for not having well practised this Lesson.

CV. Things

CV.

Things which Dull a weak Soul,
Encourage and inflame a generous
Spirit.

CVI.

Great ones never want a Pretence
for their Enterprises: *Remus* would
be King, because to him appeared
first, six Vultures: *Romulus* would
be so too, because to him appeared
the greatest number.

CVII.

There are Princes, who in their
Friendship, fatten, as it were, those
they favour; as the River *Nile* doth
the Grounds which are near its
Banks: Again, there are others
which make them as dry, as the
Sand on the Sea-shore;

CVIII. The

CVIII.

The chief Point of the Wisdom and Happiness of a Prince is, to know how well to mix the Sovereignty of his Power, with the Liberty of his Subjects.

CIX.

During a Reign, abounding in Distrust and Cruelty, Sloathfulness and Effeminateness sometimes supply the Place of Prudence.

CX.

A Princes Behaviour ought to be Smooth, yet in such sort, that his Smoothness diminisheth nothing of his Majesty, nor his Severity nothing of the Love is born to Him.

CXI. He

CXI.

He that punisheth the same Crime in many, doth not Chastise, but Revenge: on the contrary, the Example of the Punishment of a few, serves for the Chastisement of others.

CXII.

They who are too importunate for a Reward of their Virtue, make others Judge, that they have only the Cloak with which they muffle themselves to surprize and deceive the Prince; for true Virtue seeks a Reward from her self alone.

CXIII.

Usage and Experience of things, are the Robes which shape, and give the Set-off to Virtue.

CXIV. A

CXIV.

A lonely Virtue, and not accom-
modated to the weakness and cor-
ruption of the Age, profits only
him that hath it, but not others.

CXV.

Pleasures which run themselves
to the utmost Extremity, have a
kind of Cruelty, which they exer-
cise on our selves or others.

CXVI.

A Soul endowed with Virtue,
takes Pleasure in virtuous Actions:
but the Pleasure of Vice is only in
the Effect, or after, and yet lasts not
long.

CXVII.

Sudden Raptures and Sallies, are

C

signs

signs of a Soul not possess'd with a true Hope,

CXVIII.

When we find in the Execution of what we have designed, Pleasure to succeed Grief, and Vexation Pleasure, let us be assured, that our Souls hath not attained the height of Virtue; the which being once fully possess'd of our Soul, carries it lively, without Travers, to that it desires to accomplish.

CXIX.

'Tis a sign of a Felonious Soul, to continue Hatred against any: and whosoever dissembles and hides it, pollutes himself apart, and in secret.

CXX.

Discontent holds the middle between good Will and Hatred: A Prince

Prince therefore that declares Discontent against one that hath offended him, leaves the Door open for a Re-entry to his Grace : but if he Hates him, nought but Vengeance shall discard it.

CXXI.

Discontent discovers not it self without Regret : but we declare our Hatred with Delight.

CXXII.

A Prince ought to have an Eye, as well on his Friends, as his Enemies; that he may know how to keep the one, as well as to keep himself from the other.

CXXIII.

A Covetous Prince is somewhat alike to a Cruel one in one thing ; which is, the one drawes Profit out

of all, and the other Vengeance from every thing; the one never Gives, and the other never Forgives; and so Avarice is a kind of Cruelty.

CXXIV.

He that enterpriseth any thing in the State beyond his Charge, or without the Princes Command, although it tend to the Good thereof, notwithstanding offends: *Atticus* boasting that he had kill'd *Otho*, who would have seized on the Empire, *Galba* the Emperour ask't, *Who commanded him?* esteeming the Act beneficial to the Commonwealth, but otherwise an intrenching on his Authority: but this Maxim was not in force in *Romes* popular Estate.

CXXV.

The Sovereign pitch of a Prince
ces

tes Majesty, is nothing else, than to be above a People, and to have no Equal; and notwithstanding to communicate equally his Justice both to Great and Small.

CXXXVI.

A Prince abates nothing of his Majesty, when after the Success of his Affairs, He gives the Reason of his Counsels: but, if during the Progress of his Affairs He seeks to justify his Actions, He something abases him self, and gives every one Opportunity, either to Blame or Controll him.

CXXXVII.

I should advise a Prince alwayes to commend great Actions as soon as they are performed, that they receive not prejudice: but let him not care for them, till he knows whether

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the Author performed them out of his own Ambition, or for the Good of the State.

CXXVIII.

When a Prince commends the happy Success of Ill Counsel, and blames the cross Events of Good, He discourageth the Wise, and encourageth the Foolish.

CXXIX.

In a corrupt Age, the Cunning and Crafty are counted for men of Understanding, and Good men reputed Fools.

CXXX.

The Nature of common People, is, One alwayes murmures, Another pursues Ill, flights Virtue, condemns the Suspected, judges the Failer,

ler, and condemns the Loser.

CXXXI.

The most Princes, and poor Beggars, are alike in one thing, which is; the one remembers not the good Services performed for them, nor the other, those who have relieved them; for at the next turning of the Street, within a quarter of an houre, they hold forth the hand to him that hath already given, not knowing him.

CXXXII.

It is the Glory of a Prince to shew, that none shares in the Examples he gives of his Virtue: but it is safe in Counsels, where he ought not to discover himself to every one, to communicate them to the Best; for they are received as

Pledges, that there is no Injustice.

CXXXIII.

'Tis a Banishment to great Ones,
to be deprived of the Princes Fa-
vour.

CXXXIV.

The Fall and Ruine of great
Ones, is an Astonishment to the
mean Ones.

CXXXV.

The Center of a good Soul, is
the Conscience, the Circumference,
is the Fear of doing Evil.

CXXXVI.

'Tis a sign that God brings pu-
nishment upon the Heads of the
Wicked, when he exposes to pub-
lick their wicked Designs, in de-
priving

priving them of the Means to execute them in Secret.

CXXXVII.

When a Prince shall see, that he who was not wont to Flatter him, shall notwithstanding Flatter, let him presently be confident, that there is a dangerous Change of Manners either in Himself, or in the Flatterer.

CXXXVIII.

Rumors ought not to breed Affrightment, for they are but fit Devices to ruine a Fearful Prince.

CXXXIX.

The Fearful Prince commonly guides himself by Despair to precipitate Deliberations, and the Rash by Indiscretion.

CXL.

The Occasions when a Prince should hazard his Life, are, when there is no honest Mean between Glory and Infamy, and between the Safety and Ruine of his People.

CXLI.

Counsell is more necessary to Ill-advised Princes, than to Wise : but the Wise know best how to make their Advantage thereof.

CXLII.

Ambition is the Wolf of evil Actions ; but indiscreet Speeches are the Figures.

CXLIII.

From Persons of Worth and Know-

Knowledge the Prince reaps this Benefit, that by their Discourse and Entertainment, He seems to live in Ages that are past.

CXLIV.

The greatest part of Princes, do as Children, that are born of rich Families, who think they have nothing else to do, but to spend on their Pleasures the great Estate left by their Father, and not to well manage it.

CXLV.

Every Unlimited Power is an Enemy to Quiet, and Vexation of Spirit not only to him that hath it, but also to those who live under his Lawes.

CXLVI.

A Fickle Prince is Contemn'd and Fear'd both at once.

CXLVII.

CXLVII.

Jealousie and Strife between Equals, whets the Spirit, and serves as a Spur, who shall do best : but when it happens between a Prince and Subject, 'tis Mortal to the Subject.

CXLVIII.

Knowledge rather Improves a Prince, than makes him Worse; for thereby he learns to know Evil, of which he is afterwards Ashamed.

CXLIX.

The Greatness of Fortune gives Lustre to a Prince : but Knowledge is the Magnificence of the Soul, for it raiseth him above all others.

CL.

CL.

A new Prince (I mean a new Tyrant) which usurps an Estate, doth not alwayes hate Virtue: but rather the Virtuous, *that is*, Virtue Animated.

CLI.

To a new Tyrant, men of great Merit, are commonly more suspected than the Vicious; for Magnanimity cannot easily be surmounted by a new Fortune, but Vice is wrought on by the Attraits and Riches which accompany Princes.

CLII.

Fortune hath a share in the Beginning and End of a War: but the Accomplishment of a Victory depends barely on the Virtue, Moderation, and Justice of the Conqueror.

CLIII.

CLIII.

I know not whether Pardon ought to be measured by the Condition of the Vanquished, or Promise of the Vanquisher ; which soever it is, I am sure it is dangerous after it is granted, for the Victor to remain doubtful of his Estate.

CLIV.

A Prince relying only on his own Fortune, banisheth Constancy ; as one Wave in a Storm drowns another : but if he is Wise, he hath in himself a quick Spring of Virtue, which will furnish him with a River of Resolutions.

CLV.

To be Simple and Liberal, ruins a Prince : but to be Prudent
and

and Liberal, strengthens his Greatness.

CLVI.

Virtues accompanied with Simplicity, deserve Love; but whosoever is accompanied with Virtue, cannot make Friends: It is the Effects of Virtue, which hath that Power, which by divers wayes obligeth in Well-doing.

CLVII.

When those that have ill Success in Execution of wicked Designs, are notwithstanding followed, 'tis a Sign and Presage of a Change in the State.

CLVIII.

It happens often that Covetousness, and a too great Fear of poverty, have the same Effects in the Soul of man.

CLIX.

CLIX.

IV. 10

The chief Point of Clemency calls not to Account, or makes a Scrutiny, but contemns Revenge, which Properties do not alwayes accompany Mercy, for he that Pardons, comes to Account with him that hath Offended, and keeps a Register of his Crimes, to Remind him, if he Offends so again, or Fails in any other thing, as Solomon did to Shimei.

CLX.

In a Prince, that is the true Mercy, which holds most of Justice, as on the other part, that is true Justice, which inclines most to Mercy.

CLXI.

Clemency in a Prince, mix't with Justice, moderates the Rigour, and Justice.

Justice hardens the Affections of
Clemency.

CLXII.

The Prince which Chastiseth those, who by their Reports, make the Faults of others greater than they are, Exerciseth Justice and Clemency both at once; for he Pardons with Satisfaction: Now to Pardon with Satisfaction, so lessens the Fault, as to make believe there is not any; whereas simple Pardon presupposeth the Fault, such as hath been Reported, and provokes great Spirits.

CLXIII.

To Dissemble sometimes, that Pardon is Needless, where indeed it is Requisite, is an Act of great Prudence in a Prince: for a Pardon, though never so Gracious, leaves a Scar on the Reputation of those
that

58. Common Nations,

that have Offended, and by the
same Means Wounds and Weakens
their Affection.

CLXIV.

Power in Man, is the Field of
Tyranny.

CLXV.

When Fortune attends Enter-
prizes undertaken with Fore-sight;
She doth Homage to Virtue: if
She doth otherwise, She commits
Felony.

CLXVI.

It is more dangerous for a Prince
to be Slighted, than Hated; for he
that Hates, doth not alwayes Free
himself from that Fear which keeps
him in his Duty: but he that
Slightes, Tramples all Duty under
Foot.

CLXVII.

CLXVII.

When Hate succeeds Contempt,
that Prince is not far from Ship-
wrack.

CLXVIII.

A Wise Prince, under pretence
of Liberty, ought never to leave
free Licence to every one to do
what he pleaseth: for Liberty to do
according to our own Desires, can-
not restrain the Malice which is na-
turally born in us.

CLXIX.

Fidelity is the Seal of Virtue,
and Modesty the Perfume.

CLXX.

There are Passions which (al-
though they are evil) their End is
not

not Dishonest: but of Avarice the End is alwayes Filthy and Shameful: There are other, which quicken the Spirit, but Avarice makes it Mouldy and Earthy.

CLXXI.

A Wise Prince ought never to be transported to any thing whereby the Bounds of his Power may be discovered; for in so doing, He gives his Enemies an In-sight into the Limits of his Estate.

CLXXII.

XIXIO

Enmity is between Equals, or those between whom there is some Proportion: but between Subject and Prince, it is rather Discontent, than Enmity: Now he that Hates any one, seeks his Damage; but he that is Discontented, doth not alwayes seek it.

CLXXIII.

CLXXIII.

Hold this for a Rule, That a Wise Prince receives double Homage from his Subjects, one due to his Virtue, another to his Fortune: That which is due to his Virtue, is properly Love, and an Ardent Desire to please Him; the other, is only Respect and Service: Now Enmity extinguisheth the one, and the other; but Discontent reserves still Duty, though it chills Affection.

CLXXIV.

The same Power that the Influences of Heaven have over our Bodies to dispose them for Sickness or Health, the same hath the Spirit of a Prince over his Subjects, to cause Love or Hate.

CLXXV.

The Glory produced by Self-love is Unhewn and Solitary, for it is Jealous, and will not Communicate its Works to another.

CLXXVI.

Because the Glory of Actions produced of Self-love, sents of Passion, there is a great deal of Harshness mix't therewith, and hath not a true Lustre: but that which proceeds from Virtue, is like Gold burnish't even, and perfectly pure.

CLXXVII.

Vice of it self is Shameful, and subject to Hate: but that which makes it more Hateful, is the much Babling.

CLXXVIII.

CLXXVIII.

Just as the Eggs of those Birds conceived by the Wind are unfruitful; so is the Talk of those that have no Mean, it being not conceived by Judgment, hath neither Force nor Perswasion.

CLXXIX.

He that is supported by the Prince in a Strife and Contestation, that he hath with another, takes Earnest on his Account, if either Death or Disgrace ensue.

CLXXX.

In full Prosperity one follows common Errors and Abuses: but in Adversity the Counsels of Good men are Oracles.

CLXXXI.

CLXXXI.

It is a sure Mark of Goodness in a Prince, when he takes Delight in the Greatness of those he hath Raised; and an infallible Sign of his ill Nature, to Hate those he hath Advanced.

CLXXXII.

When we execute a Charge under the Authority of the Prince, in well performance, we acquire that which appertains to Him, Honour, which becomes our proper Act: but in ill performance, we forfeit that which belongs to us, *to wit*, Reputation.

CLXXXIII.

There are things Commendable in themselves, and Necessary for the State, which nevertheless have an ill and hideous Aspect,
if

if they are not manag'd and temper'd Prudently: As Punishments incline to Cruelty, if Blood is not spared; and Tributes to Avarice, if Rigidly exacted.

CLXXXIV.

There is nothing which begets more Trouble to Princes (for which notwithstanding the Remedy is easie) than those things, which seem to be Vices, and are not, but border on Vice, and bear something of its Image.

CLXXXV.

Distrust and Fear raised in a Prince, at last turns Gall to those, who Foment them out of Season.

CLXXXVI.

Truth is the richest Garment of Virtue.

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CLXXXVII.

CLXXXVII.

Virtue and Truth are in all things
inviolable Pledges one for the other.

CLXXXVIII.

The most constant men, without
offence, behold the Passions of o-
thers, as the flame of Fire: but if,
like kindled Coals, much Talk dis-
perseth them, they Chase, and grow
Hot.

CLXXXIX.

Much Talk enervates and brings
to naught the best Resolutions: but
short and pithy Discourse Fortifies
and Strengthens them.

CXC.

The Virtue, and Humor of
most Princes, are contrary. Virtue
can

can ask nothing, and the Cunnin^g'st Princes would that one should ask; for in so doing, it rests in their Power, to Refuse, if Ask't; and to Excuse themselves, if they have not been Ask't: *Domitian* to cover his Shame for having not recompensed *Agricola*, made that Answer, that he was never Required.

CXCI.

In a State well Governed, the Punishment of great Faults is not to be set off upon the Account of the Merit of great Actions; for this is to mix and confound Evil with Good, and Reward with Punishment.

CXCII.

The Sweetness of mans Life, is the Contentment he receives in having performed great Actions; and

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in this Contentment rests the greatest Repose.

EXCIII.

Repose fills the Soul of those who have spent their time in great Actions with a sweet Savour: but Idleness permits the Allurements of Vice to steal therein, and wakens the natural Passions within.

EXCIV.

Many Princes mix their houres of Rest with their necessary Affairs, to the end they may gain time due to their Employments, to spend in Idleness and Delights.

EXCV.

Actions which have nothing but the Glory of Greatness and Magnificence, are never without Envy: but those are excepted, which have
Glory

Glory joyned with the Publick Good ; for there are Few which Envy to another that Glory, from whence they receive Advantage and Profit.

CXCVI.

That Prince who loseth Little, possesseſſes ordinarily more, than he that heaps up Much ; for the Things which happen to us, are not properly Ours, untill we know how to keep them.

CXCVII.

Philosophers tell us, it is great Prudence to know how to unite in One, Virtues which differ in their Kinds : but it is much more Great in a Prince, when he can turn the divers and contrary Motions of his Subjects, to the Good and Quiet of the State.

D 3 CXCVIII.

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CXCVIII.

That Prince to whom God hath given a new Power into his Hands, makes a dangerous Proof of his Strength in doing Injury to another.

CXCIX.

Whosoever would Ruine and Disgrace a Princes Favourite, biasses his Attempts; and in striking another, endeavours to make him feel the force of his Blowes. *Anaxagoras* was accused of Misbelief, that the Suspicion of the Crime might live on *Pericles*.

CC.

Virtue practiseth quite contrary to the last Precept; for She strikes directly at Fortune, in whatsoever Degree She is Mounted, making use

use of no Craft or Cunning to make Her Tumble : Otherwise it is not Virtue, which is nothing else than a Prudent Generosity; and so in the Contention of Courtiers, the Prince is Judge of the one, and the other, by their Manner of Acting.

CCI.

Prudence takes Counsel of our Soul, before She performs any Action: but Subtilty takes Counsel of our Passions and Desires.

CCII.

The Effects of Justice are greater than of any other Virtue, which Acts but singly : but Justice in doing Good, both stifles and buries the Ill.

CCIII.

By Valour Princes acquire Glo-

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ry amongst Men: but by Piety and Justice they are render'd Divine.

CCIV.

The poyson of Flattery lulls and stupifies: but that of Calumny, enrageth the Spirit, and puts it in a Fury.

CCV.

There are Passions which tickle the Spirit, and comply only: but Calumny quite alters, and changeth the Spirit; for the Prince, whose Ears are open to Calumny, by Distrust becomes a Calumniator himself.

CCVI.

Envy is the Plane of Calumny; and Calumny is the Draught.

CCVII.

CCVII.

A man arrives not to any height of Greatness, till he is in Power to do Good to another.

CCVIII.

Endeavour that the Prince may fo Honour thy Virtue, that he imployes thee only for her sake, and not for any Affection to thy self; in one Case he will make use of thee as a Sacred Relique, in the other, he will render thee Vile, in imploying thee in dishonell Things.

CCIX.

All the Prudence of a man in Power, cannot avoid in doing good, two things, *Envy*, and *Ill-will*; *Envy*, if things succeed with Glory; *Ill-will*, if accompanied with Fortune.

CCX.

Glory doth often betray Virtue:
for when one hath best Merited, She
throwes her self into the hands of
Fortune.

CCXI.

To render true Thanks for a Be-
nefit received, one ought alwayes to
testifie a Resentment thereof; for
to return one Courtesie for another,
is no true Resentment, but as we
say, *To render Like for Like.*

CCXII.

It is cruel Bounty in a Prince,
to Grant an importunate Courtier
his Desires, which he knows will
turn either to his Loss, Envy, or
Mishap.

CCXIII.

CCXIII.

Oftentimes it so happens, that the Presents of a Friend turns more to our Damage, than the Wishes of our Enemies; because all the Ill of one that Hates could wish to fall upon us, the indiscreet Affection of our Friends causeth.

CCXIV.

Ingratitude ariseth from too great a Self-love; for he that flatters himself with this Passion, thinks he never receives a Reward answerable to his Merit.

CCXV.

Ambition alone serves as a Spur to a generous Prince; and because his Aim is the Glory of great Actions, it with-holds him to commit any thing that may turn to his Inta-

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my: but Avarice bears sway, when She mixes with Ambition; so that in lieu of Glory, a Prince seeks to obtain Nothing, more than to grow Great in Lands and Dominions, although to his own Shame and Infamy. The Example of *Charles Duke of Bourgoyne*, is a sufficient proof, who, contrary to his Faith, that he might obtain *St. Quentin*, and other places, delivered up the Constable *St. Paul*, into the hands of *Lewis* the 11th.

CCXVI.

Two things ordinarily happen to those who attend Princes: To some that have deserv'd Little, great Rewards: To others, that have merited Much, Hate: Therein the Will of the Prince guides his Affections, who commonly takes Pleasure to give Much to those who have deserved Little, thinking they owe more for the Time to come: On the

con-

contrary, He hates those who have merited Much, because he is Constrained to render More than he desires.

CCXVII.

The Heart of the Subjects, is the Princes Mirroir; for He shall quickly perceive therein, if any Thing crosseth his Actions.

CCXVIII.

When a Prince shewes that the Wickedness of another displeaseth him, when there is Fear of Danger, one cannot tell whether he is Good and Virtuous: but when there is no Fear of Danger, he Declares he hates that Vice, it is a sign he is Good, and a Lover of Virtue.

CCXIX.

The greatest part of Private men
in

in doing Courtesies, have oftentimes unjust Designs to oblige another by any Means whatsoever: but a Virtuous Prince ought only to Oblige every one to Live well, and Do well; for in so doing, He imitates God Himself; for in doing Good to every one, his Intent is only to Oblige them to follow Virtue.

CCXX.

A Prince, who in doing good to another, hath no other Design, than to Oblige him to follow Virtue, Obligeth him sufficiently to himself; for he that embraceth Virtue, embraceth with all his Might, the Duty and Service due to his Prince: On the contrary, if he hath a Design to Oblige him to his Will, (though just) in the end turns himself; for every Obligation is hard and troublesom to him, who finds himself tyed by any Chain, than that of Virtue.

CCXXI.

CCXXI.

The Benefits of Princes, which have Respect only to the Merit of the Service, and not to the Merit of the Person, bear not a just Proportion, but are Crook-back't, and Counterfeit: but when they are proportion'd to the Merit of the Service, and Person together, give a Lustre both to the Prince and Party receiving them.

CCXXII.

Every one Fashions his own Manners, and Fortune drawes the Lot of Service.

CCXXIII.

That Prince, who in serving himself of others, hath regard more to their Fortune, than their Spirit and Man-

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Manners, regards the Out-side, and not the In-side.

CCXXIV.

That Prince drawes near the Goodness of God, when towards his People he puts on, and Naturalizeth in his heart a Paternal Affection: The principal effect whereof, is, to have a greater care of young Infants, in respect to their weakness, than of those who are more grown: The Prince ought likewise to have greater Care to ease the Necessities of the Lowest and Meanest of his Subjects, than to enrich those who make themselves Partisans and Merchants of their Blood, in taking from them the Means to live, and gain their Livelyhood.

CCXXV.

Princes, who every Moment fall
into

into Passion for what is done or said amongst their Subjects, forget their Greatness, which can receive no Injury, nor know not the weakness of others, which cannot procure it: but there are some Princes so weak and querulous, who, perpetually complaining, seek only Occasion of doing Ill to another.

CCXXVI.

A man of great Courage and Magnanimity, esteems all which falls under his Power, and on which he can work his Revenge, to approach to Innocency.

CCXXVII.

Reason is not otherwise an Enemy to Anger, but Anger doth not alwayes listen to the Dictates of Reason, from whence happens the ordinary disturbance in mens Acti-

ons: Now in all other Passions, there is no Reason; but in Anger there may be, yea, even Justice it self.

CCXXVIII.

Every thing shakes and transports weak Spirits, which are not fix't by the Discourse of Reason: On the contrary, all things are Ordered and Governed by a stout Heart endow'd with Virtue.

CCXXIX.

There is a difference betwixt Loving, and being Beloved; he that Loves many times, can give no Reason for it; for it is a strong Inclination which often compels a Love without Reason: but he that makes himself Beloved of another, is Master of himself, and hath his Choice free, so that he Loves with Reason.

CCXXX.

The Prince may make a sure Accord with him who is an unwilling Enemy, and by Constraint : but with them who are Enemies out of Jealousie of Greatness, it is very hard, without yielding.

CCXXXI.

There are things which stir up in us both Anger and Shame : but there is nothing but Need and Necessity which quicken in the Spirit of a Prince his own Advice and Counsel.

CCXXXII.

When a Prince perceives, that he who Counsels him, speaks freely what he thinks of Affairs, let him suppose he speaks to the Prince himself : but he that Dissembles in his Discourse, speaks

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speaks then to his Fortune: In the one he shall alwayes find Fidelity, the others follow the inconstancy of Fortune.

CCXXXIII.

To attain a High Reputation, joyned with the Love of the People, a Prince ought at his coming to the Crown, be the first Authour of some great Benefit Granted to his Subjects.

CCXXXIV.

An Ill-advised Prince, makes no Distinction between what concerns the Publick, and his own Private: but he that truly understands, makes a Difference, and orders nothing of Publick Concern without his Counsel, which he may in his own Affairs.

CCXXXV.

A good Conscience is a fire that
burns

burns and consumes what our Affections permit of Ill to insinuate into us.

CCXXXVI.

Whosoever manageth great Affairs, let him be so Provident in his Actions, that he carries their Justification alwayes in hand. *Pericles* had lain under the mistrust of Theft, if he had not shut the Mouth of his Ill-willers, in proffering to weigh the Gold that *Phydias* had imployed under his Command.

CCXXXVII.

A wise Prince ought to avoid an unnecessary War, because of Disorders therein ; and the rather, because every one usurps a share in the happy Event thereof : but the ill Success is imputed to Him only.

CCXXXVIII.

CCXXXVIII.

The Dissimulation of those who stand Neuter, is the chiefest thing to be provided against by him that undertakes a War; for let the Success be either Good or Ill, they build on sure Grounds: And he that takes Counsel from the Event of Things, hath a double Advantage of him who hath Miscarried, either to Overwhelm him in his Loss, or to Exact such Composition or Profit, as he pleaseth.

CCXXXIX.

Hope to a generous Soul, is an Antidote against evil Fortune: but he that is Remiss and Fearful, by his Fear falls into Despair.

CCXL.

The Great Ones are subject to
the

the same Passions as the Meanest ; but there are those who can better Dissemble them, and that is this Ages Prudence, which I rather take for the Mask of Prudence, than Prudence it self, which doth not only hide our Passions, but Conquers and Routs them.

CCXLI.

A Prince which Grants Peace to an Enemy, he can Vanquish, shewes, that his Enterprises have more of Justice, than Ambition, wherein lies the most Sovereign and Solid'st Glory ; for so doing, He receives the Homage due to so Just a Greatness.

CCXLII.

In the Counsels of Princes, the greatest Part make no Conscience of wounding the Publick, to abate the Reputation of their Adversaries.

CCXLIII.

CCXLIII.

Whoſoever by a Vow of Humility
ariſeth to Sovereign Greatneſs, doth
often in his Actions run into all Ex-
tremity and Arrogance.

CCXLIV.

False Opinions do more Distract us
than True ones, for the True are con-
tained in a certain Measure, as in a
Circle: but what proceeds from a
False Opinion, is alwayes Incertain,
and conſequently an Enemy to Re-
ſolution, which is the Virtue that
aſſures our Soul againſt the Event of
things.

CCXLV.

It is a greater Hazard to make a
Retreat from the Service of Great
Ones, than there to Enter: One
may there Enter with Shew, but
not

not Retreat with Magnificence; for they imagine they are then Triumph't over, and he is so much the more in Danger, as by his shunning the Great Ones, he seems Covertly to blame them.

CCXLVI.

There is a Difference between Fearing without Reason, and Fearing without Judgment; for he who fears without Reason, is not without Judgment; but he is not well fix't in the Knowledge of things: Contrarily, he who fears without Judgment, hath Vice within, and is void of Sense.

CCXLVII.

As the visible Faculty is to the Eye, the same Respect is to Courage; for as the Sight is often troubled in regard of Objects represented to it,

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are men ordinarily Blinded, by Reason of the Diversity of those amongst whom they live; from whence sometimes ariseth a Mistake of the Respect due to each other.

CCXLVIII.

To have executed Great and Dangerous Actions, learns a man how to Resist all Fortunes and Ills can happen.

CCXLIX.

That man is truly Happy, who hath chosen that kind of Life, which depends not on the Folly or Judgment of another.

CCL.

The Rejoycing of a wise Prince, ought so to differ from that of the Vulgar, as therein may appear something

thing of Severity; as on the contrary, in his Troubles something of Joy, at least outwardly, forasmuch as he is born to give the Allay to others Affections, and not to run to the utmost Extremity of theirs.

CCLL

The most of men Complain of those Affairs they are about, as the Lover of his Beloved, more through Laziness, than a Desire to be rid of them.

CCLH.

Two principal Marks of the weakness of a Princes Spirit, are, when by a light Suspicion he deprives himself of the Service of Good men, or by a too easie Belief, he rests on the Faith of those he hath subject enough to doubt.

CCLIII.

All things move according to a certain and natural Order : but to move the Actions of men, they must be work't this way and that way, to wit, by their Passions. *Themistocles* perswading the *Athenians* to build Gallies, out of that which from the Mines of Gold was distributed to every Citizen ; wrought on them to do it, by Reason of the Hatred they bore the *Ageans* , who were Masters of the Sea.

CCLIV.

A wicked man sometimes doth that which is good, not for the love of Virtue , but to get a Trust to deceive the better, in things of greater Importance,

CCLV.

CCLV.

There is a Difference between doing a thing out of Zeal to Virtue, and not doing of a thing for Fear of wounding the Conscience; for he that doth a thing out of Zeal to Virtue, Fears to offend his Conscience; but he that hath this Fear, hath not alwayes an Affection to Virtue.

CCLVI.

The Judgment of most men is so Corrupt, that they praise the Prodigality of a Prince, though joyned with the Oppression of his Subjects, rather than Sparing, joyned with Abstinence from anothers Right.

CCLVII.

It is easie to Accord two Princes

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Enemies, when one is Weak, and the other Saying.

CCLVIII.

A Grateful Person is alwayes mindful of a Benefit, an Ingrateful, never remembers it after it is done.

CCLIX.

Hope that is measured rather by our Desires, than Reason, is oft n vain and deceitful.

CCLX.

Bathfulness is the true Flavour of Conscience, and Conscience of the Soul.

CCLXI.

It is great Prudence in a Prince, to know how to blend the Counsels of those that are about him, and

to mix them with his own.

CCLXII.

In great Affairs, the Contempt of things Present doth disturb, and impede us from giving a true Judgment of Mishap to come.

CCLXIII.

There is Nothing doth more deceive us, than Examples, which are like *Will with a Wisp*, drowning those that follow it; or like *Land-lights*, which are seen afar off on the Sea, but direct not the shunning of every particular Danger: For, for a man not to miss in following an example, it is required that like Fortune, Reason, and Prudence concur, not only in the General, but in every Particular Accident.

CCLXIV.

There are three things to be considered before a War is to be undertaken; *to wit*, the Justness of the Cause, the Facility of a Conquest, and the Advantage of a Victory.

CCLXV.

A too nice Wisdom is not requisite in all Affairs, by Reason of Inconstancy and Variety of things; and whosoever shall let go a present Good, for fear of a future Danger (if not certain) loseth often with Disgrace fit Opportunities.

CCLXVI.

Every thing is full of Peril and Change, but the part of a wise man is seen, when he knowes how to manage some with Industry and Prudence,

dence, leaving the rest to be ordered by Fortune, but shunning the Danger, as much as may be.

CCLXVII.

There is a Fault in the Acknowledgment of a Benefit, when we do it rather to save our Reputation, than to discharge our Conscience.

CCLXVIII.

Friendship serves for a Pass-port to Virtue; for men communicating more by Affection, than any other way, their Virtues by the same Tye contract a Relation.

CCLXIX.

Men now adayes please none but those from whom they have Received, or from whom they hope to Receive: but a true generous Soul

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doth good to another, not because he is thereto Obliged by any Engagement, but that of Merit; for as Enamile cannot properly be fix't on any thing, but Gold, so cannot a true Benefit be rightly placed, but on Merit.

CCLXX.

Between equal Princes which depend not on one another, Necessity serves for Law: but between Subject and Prince it is not so; for a Subject ought to seek his own Good and Safety, in the Grace and Liberality, and not in the Necessity of his Prince.

CCLXXI.

An Excessive Fortune is highly placed, from whence a wise Prince may discover the Precipices that encompass him; but if he is light-headed, becomes Giddy, and Falls.

CCLXXII.

CCLXXII.

A Great Prince injures himself in contracting an Alliance and Confederacy with others, that are much his Inferiours: but it is his Glory to take them into his Protection.

CCLXXIII.

All Virtues are fitted to the Quality and Condition of every one; but Constancy is then rightly seated in the Spirit of a Prince, when contemning the first Intelligence of Affairs, he can yet wait for a second; for the first is alwayes render'd with more Terror and Earnestness, or at least with more Rejoycing than needs.

CCLXXIV.

Another part of Constancy which he ought to practise, is, That he
ought

ought not to mind in his Court, Rumors which pass without a certain Authour; because men easily Invent that which they Expect, Believe, Hope, or Desire.

CCLXXV.

To declare a Distaste of one, we have just begun to Oblige, is utterly to lose him; it is otherwise of a Friend gained already; for the Distaste that one Friend declare to have of another, is a silent Remonstrance of his Devoir.

CCLXXVI.

He that dissembles in all his Actions, thereby declares a loose and weak Carriage: but he that is not accustomed to dissemble, yet doth it when it is necessary, manifests the great Address of his Spirit; for he yields to bring things to his own Bent,

Bent, and makes a Virtue of Necessity, that he may Triumph over every Occasion that offers.

CCLXXVIII.

It is Difficult to prescribe certain Maxims in things that are Mutable, but yet there are certain Rules that a Prince may observe, as amongst other things, in all Treaties not to rely so far on the Faith of his Enemy, as not to prevent him from working a Detriment to his Estate for the Future.

CCLXXIX.

When a Prince amongst many of his Counsellors, shall communicate his Designs to one, he is no longer a Counsellour, but a Minister of his Will; for he that would in a thing he disreliseth, be otherwise advised, sticks not to one, when

when two or three are capable of giving Advice.

CCLXXX.

When a Prince hath a particular Intimacy with one of his Counsellors, he Ruines the others; for they think they are watch't and observ'd in what they shall say, and not to be followed in what they counsel, from whence it happens, they speak not directly what they think of Affairs.

CCLXXXI.

A Favourite is not alwayes a Friend; for a Friend is a Medicine for the Maladies of the Soul, which to cure, he forbears not freely to Remonstrate: but a Favourite is only to Comply and Adhere to the Passions of a Prince; wherefore few Courtiers are received for Friends, many for Favourites.

CCLXXXII.

CCLXXXII.

The Life of those who wait on great Persons, is nothing but the Art of Fencing, he that either on the right or left hits the Heart, wins, and partakes of their Bounty: but not he that sheweth much Skill.

CCLXXXIII.

True Magnanimity is known, when a man is not much puffed up with the Honours he receives, and to slight those, which are not rightly proportioned to Merit.

CCXXXIV.

Magnanimity is the Ray that gives Virtue the true Lustre: on the contrary, Pusillanimity Bastardizeth Honour.

CCXXXV.

CCLXXXV.

Magnanimity knowes better how to receive Honour as it ought, than to perform the Actions for which it is given.

CCLXXXVI.

The Difference between a Lowly and a Proud Courage, is, the one desires not so Much, the other More than it Meriteth ; both the one and the other is void of Sense ; for they know not their Measure : but the Proud is odious, the other not.

CCLXXXVII.

Vices, as well as Virtues, are born with us, which time only discovers : but Diffimulation is begot, and formed by Degrees.

CCLXXXVIII.

CCLXXXVIII.

Our own Lusts Mix themselves with most of our Actions : but the Spirit only applies its self to Dissimulation ; and that's the Reason that Faults proceeding from too much Dissembling, are the greatest ; for where the Spirit works simply, without being wrought or drawn by Passion, there is less excuse for its failing.

CCLXXXIX.

The Distrust that one hath of a Prince that alwayes dissembles, is more hard to efface, than that which proceeds from Fear and Cruelty ; for all Passions have but one reverse, so as a Prince changing his Manner of Acting, one trusts more freely to him : but Dissimulation having many false Pleas, what other Face or Countenance soever she shewes, one
mistrusts

mistrusts more and more, thinking
he dissembles alwayes.

CCXC.

The Discontent of Mean ones,
is a Field wherein the Great ones
ordinarily sowe their evil Designs a-
gainst the State.

CCXCI.

The Prince who would be too
much Fear'd by his Subjects, hath
the ill Luck to be feared of those
he would not; for he cannot set
Bounds to mens Fear and Distrust;
for they Fear more from others
Fear, than for any other thing.

CCXCH.

Fortune never gives Warranty
for those things She gives us pos-
session of: but Virtue gives her self,

to us, and renders her self Surety
for our Assurance of her, and us con-
stant against Fortune.

CCXCIII.

The highest Point of Honour
that one can Render to another, is,
to admire his Actions: but Admira-
tion being for the most part a
stretching and elevation of the Spi-
rit towards the thing Admired, it
lasts not long.

CCXCIV.

Truth and Virtue have the same
Bounds, and the same Fulness: Truth
cannot be greater than Truth it self,
nor Virtue than Virtue.

CCXCV.

All things are Reciprocal, and if
one thing surmounts another to
Day,

Day, to Morrow it gives place to some other Novelty, which makes that thought worthy of Contempt: but Virtue hath no Variation, and Judging all things, is Judged of nothing: And in this, one may see, that Fortune keeps not Pace with her. -

CCXCVI.

The Heart is the Lover of Fortune: but the Soul is the Lover of Wisdom and Virtue: To the sweetness of Fortune our Heart opens, and dilates it self; but from the Glory of good Actions, our Soul receives a full and compleat Joy.

CCXCVII.

All things over which Fortune exerciseth her Power, are Base and Servile, as Riches, the Body, and Honours: but Virtue is employed in forming a perfect and assured
Con-

Contentment in the Soul of man.

CCXCVIII.

Fortune mocks at Rules prescribed in the managing of State-Affairs, the chief Skill therefore to deceive and encounter her, is, to prevent her Designs on our Enterprises, and to work on hers; as those that make Countermines, to blow up alwayes her Projects by new Advice and Counsels.

CCXCIX.

From one desire which possesseth us to Day, ariseth another to Morrow: but he that knowes how to measure his Hopes, may well say, he hath Conquered his Desires.

CCC.

Virtue goes through from the Beginning

ginning to the End with her Actions:
but Ambition begins hers alwayes
at the End.

CCGI.

There is a Difference between
the Passions and Sicknes of the
Soul: Passion is the Disposition to
the Sicknes, and the Sicknes is the
Vice caused by the Passion.

CCGII.

The Wisest are exempted from
the Diseases of the Soul, but not
from the Passions, because their
Motion is Natural.

CCGIII.

Vice cannot be Moderated, for
that is to be done by the Means of
Virtue: but Virtue overcomes, and
quite destroyes it, or else by that is
overcome; so when we shall see
that

that Vice is not so fierce in a man as formerly, it is not, because it is Moderated, but because it is Tyred, and become Impotent.

CCCCIV.

A mans Wisdom is a most rare and excellent Antidote ; for amongst a thousand Persons, if she corrects not in particular the Vice of every one, at least she hinders from a general Uniting, and becoming Contagious.

CCCCV.

The Difference between the Life of Men and Beasts, ought to be in this, That Beasts measure their Life by Time, and Man ought to measure his by his Actions.

CCCVI.

Mans Life is long enough, when it is Compleat ; it is Compleat, when the Soul hath done Good to its self, and separating it self from Vice, delivers it self over to its own Power.

CCCVII.

There is a Difference betwixt doing a thing well, and doing it according to Virtue ; Fortune and Chance share in doing it well, but not in that which is done by Virtue: Fortune accommodating herself to things, takes Impression from this Stamp : but Virtue accommodating herself to all things, Casts them in her own Mold.

CCCVIII.

CCCVIII.

Craft is nought worth, but against them that are Crafty; for tying up the Spirit alwayes to one thing, or possessing it with Doubt or Distrust of another, it lies open to things it never thought of; for it is not like Virtue, whose Numbers are Compleat, and Suspends not the Spirit so much as it Fortifies it, and makes it equally Fore-seeing of all may Happen; and so Virtue prepares the Spirit for all things, and Craft directing it to only one, leaves a Blot open to Fortune, and ten thousand Hits.

CCCIX.

Whosoever with Reason and Justice corrects a Fault in another, takes Gare from falling afterwards into the same himself: but it ordi-

F

narily

narily happens, that they who do it out of Ambition, frequently stumble on the same Errors they would punish in another : This made *Pompey* justly to fall into the same Fault for which he had reprov'd and corrected *Lucullus*.

GGCX.

An Oversight of any in his own Art, makes him Ashamed, and Angry with himself, strives to amend it : but he that fails in the Government of his Life, takes Delight in his Fault.

GGCXI.

It is a sign of a Soul not altogether corrupted, when it is distast'd at its Vice : but many are not so much displeas'd at their Faults, as at their ill Success.

GGCXII.

CGGXII.

The Means to Master the Pride of our good Fortune, is, to Conquer our Selves ; for he that is Master of himself, hath a great Advantage over things that are without him.

CGCXIII.

The Blindness of men is such, that they Complain not of that which ordinarily Deceives them ; but Gomplain of Death, which Deceives them never.

CCCXIV.

Praise may be given by Wicked men, but Glory and Lustre is given only by the Good.

CCCXV.

Praise then becomes Glory and Lustre, when it is Refined from all Affectation, Flattery, and Ambition.

CCCXVI.

Persons of Quality ought to hold this for a Maxim, That who-soever amongst them hath his own particular Advantage in Recommendation before all things, can never be to any a constant Friend, or a dangerous Enemy; for his Profit shall still Byass him.

CCCXVII.

Affairs of State have the same Crisis, Symptomes and Success, as Diseases in the Body; and that Physitian who is most Expert, carries not away the Honour and Reputation

tation, but he that hath best Success; so in the State, he that hath happily atchieved any Act, hath not alwayes the Glory and Grace of the Prince.

CCCXVIII.

Weak and Light Princes, are handled as sick Persons in giving of Counsel: but to him that is Constant, and endowed with Virtue, Counsels serve but to exercise him.

CCCXIX.

Great Employment it self begets Jealousie: but the Exercise thereof engenders Hatred and Rancour.

CCCXX.

Frequently in the beginning of great Employments, Persons have a Jealousie one of another, and in the End reap Hatred and Enmity.

CCCXXI.

Ambition, which is a long time bred in the Soul of a Prince, hath ordinarily no other end, but the Glory of great Actions: but when it Surmounts some other long habi-
tuated Vice, it hath not so much Glory and Honour for Object, as the Jealoufie of anothers Great-
ness.

CCCXXII.

In a Jealous Emulation of Great-
ness, if one requires a Favour of an-
other, he shall receive a large Re-
turn; for, besides that he hath an
Ambition of doing a Courtesie to
the other, he who intreats, seems to
yield: but this is to be understood
of Generous Souls; for if they are
of an Abject Spirit, he that is Ask't,
will Mock and Triumph.

CCCXXIII.

CCCXXIII.

Amongst Great Ones, who have the same Greatness in Chase, he that Fails, Ranges himself on that Party who endeavours to attain by Despair, what they cannot compass by true Virtue.

CCCXXIV.

In Counsels given to Kings, to Overcome alwayes the Volence of Flatteries, for the Publick Good, is an Exercise of Justice, mix't with Charity.

CCCXXV.

The Majesty of a Prince consists not in Communicating himself to None, or to a Few Persons: but to know how to Accommodate his Greatness to the Rank and Quality of another. *Tyberius* shew'd the Greatness of the Majesty of the

Roman Empire, when he only sent a Centurion to declare his Pleasure to two *Thracian* Princes, who contested for the Estate.

CCCXXVI.

He that Rejoyceth not in things more than he Ought, nor Overfears, knowes Best how to measure Good or Bad Accidents according to humane Condition.

CCCXXVII.

He that Surmounts his own Fortune, Conquers Envy it self: but these are the Effects of a Great and Sovereign Virtue, and not of a Mean.

CCCXXVIII.

When the Sale of things is Permitted or Authorized, men do Good only for Gains-sake; and he that doth

doth Good only for the Sake of Gain, and not for the love of Virtue, will also for Gain and Profit do Evil; from whence it happens, That of things of which no Commerce ought to be, one asks not what they are, but what Profit one may Reap.

CCGXXIX.

Greatness, by Princes confer'd on their Favourites without measure, is a Perspective Glass for others, but not for themselves; for they cannot Judge what Disproportion there is, but all the World sees and knowes it.

CCCXXX.

All Vice hath a large Mixture of Insolence: but the Prodigality of the Prince causeth Insolence in another.

CCCXXXI.

He that stretcheth his Charge as far as he can, and no farther than he ought, is liable to Suspicion; for he that so doth, measureth not his Power by the Authority is given him, but makes the Authority granted him to serve his own proper Power.

CCCXXXII.

The infallible signs of mens foolish Ambition, are, when they Humble themselves too much towards those they have to do with, and make themselves Adored by those who have to do with them in all their Actions, rendering themselves both Inequal and Unjust: Ambition being the Disorder, and Justice the Order of the Soul.

CCCXXXIII.

CCCXXXIII.

Men without Measure Ambitious, run more after Greatness than Honour: but they that are but Moderately Ambitious, more after Honour than Greatness; the one seeks Dignities only, the other Honour, to render them worthy of Dignity.

CCCXXXIV.

A Prince that governs his Estate more by the Intelligence, that he hath with certain particular Persons, than by the Rules of Justice, lessens his Greatness, making himself rather a Factionous Man, than a Wise and Prudent Prince.

CCCXXXV.

There is a difference between the Lawes and Rules of State; the Rules

Rules of State are practised with Strangers, and are involved with those of other Estates, wherefore they ought to Yield and Change as the others Change, and are Innovated: but the Lawes of the State being practised within the Realm, between and on the same Subjects, ought to be Immutable.

CCCXXXVI.

Vices imprinted by Imitation, and common Errour, argues a Weakness: but they have more of Innocency, than those that are nourished in us by our own proper Passions.

CCCXXXVII.

It is a sign of a Soul extreamly Corrupt, when it can no longer enjoy its own Vice, to take Delight in that of Another.

CCCXXXVIII.

CCCXXXVIII.

Imitation of Vice, alwayes surpasseth Vice it self; but not so in the Imitation of Virtue.

CCCXXXIX.

Excellent Natures are born with the Zeal of Virtue, to others, Virtue comes by Age and Exercise; the Actions of those with whom the Zeal of Virtue is born, are Magnanimous and Heroick; those of the others, are more Simple and Reserv'd.

CCCXL.

To teach and instruct well a young Child, one must chaffe and inflame the Soul: The Discourse of Virtue wherewith they are perpetually to be entertained, hath this Effect,

Effect, and not the only Apprenticeship of Letters.

CCCXLI.

That which is of it self indifferent, neither Good, nor Ill, when it is done with Honour, becomes Good, and of a thing Doubtful, changes to a certain Good.

CCCXLII.

It is no small part of Prudence in a Prince, to refuse sometimes the first Request made by him, who thinks he hath merited Much, although it be of small Consequence; for Ambition hath this Property, that obtaining Small things, she would proceed to Greater; and by denying Small Things, he cuts off great Designs, and great Hopes: This was the Reason the Senate denied *Pompey* the first Request he made.

made after his Return from the defeating of the Kings *Mithridates* and *Tigranes*, that he might not presume in having done Much, to have merited Much.

CCCXLIII.

All other Virtues reflect more on the Possessor, than another: but Justice regards more to whom it is done, than he that doth it; therefore Prowess and Prudence attract the Praise and Admiration of People: but Justice begets Love and Confidence.

CCCXLIV.

Integrity is a Chief and Sovereign Virtue: but to be inflexible therein in Publick Affairs, hath sometimes the same Effects as Obstinacy in Private; therefore it cannot be alwayes reputed Prudence, for he that

that is Prudent, endeavours to suppress the Ambition, Lust, and Avarice of another, or assuage them, or else to extract their Venom to the least Detriment of the Commonwealth: Briefly, he so useth another, as the Physitian the sick: but Integrity, and a too nice Circumspection abhors all that, and out of a too great Hatred of Vice, scorns to Reform it; 'twas *Cato's* only Fault in State-Affairs; for out of too great a Distaste of the Ambition of *Pompey*, he slighted the Remedy, contenting himself with Declaiming against, and Provoking him.

CCCXLV.

When our Soul is resolv'd on Patience, she shewes not so great an Essay of her Forces, as when she encounters Mishapes, unprepared; for herein she shewes, she is temper'd with Virtue; but in the other Case
not

not so, since she is forc'd to call Vir-
tue to her Help.

CCCXLV.

The Vulgar esteem that which is
most frequently used to be best, and
takes Errour for Virtue, when it
becomes Common.

CCCXLVI.

It is a hard Matter rightly to
Counsel a Prince, whose Ears are
open to all Sorts of Flatteries.

CCCXLVII.

The Exercise of a Virtuous Soul
consists in two things, *to wit*, not
to desire those things whose Vanity
flatters us, and not to fear those
things which Scare the Unstable
and Delicate.

CCCXLVIII.

CCGXLVIII.

Virtue delights in Labour and Pain; for it is that which perfects her Glory.

CCCXLIX.

Too great Felicity is the Mother of vain Imaginations: but Adversity makes a man find his Wits.

CCCL.

In Counsels full of Danger, that seems to be the Best, which cannot be Followed.

CCCLI.

Ambition hath this Misfortune, That for to obtain her Ends, she must necessarily Truckle under the Ambition, Vice, and Cruelty of another.

CCCLII.

CCCLII.

The Authority of a new Tyrant who usurps an Estate, is never Full and Perfect ; for he dares not Command the Good to do Good, because he Fears them ; and he can Command the Wicked to do nothing but Ill, because they cannot do Good.

CCCLIII.

He is more Bold and Generous, who Fears Dishonour, than he, who is Covetous of Honour : He that in his Soul fears Dishonour, hath the true Character of Virtue : but he that is Covetous of Glory and Honour, hath but the bare Idea.

CCCLIV.

He that doth a Virtuous Act
meerly

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meerly for the love of Virtue, finds Glory and Honour as a Light to accompany him in that very Act: but to an Ambitious Person, Glory is a thing by the By, which hath a Bastardism, and Mixture, as the Diversity of Winds drive and toss it.

CCCLV.

A Virtuous Soul having nothing Better than her self, she is therefore her own Salary and Reward: but the Price and Payment of a Vicious Soul is alwayes without it self, and therefore often Deceitful.

CCCLVI.

A Prince, who so Lives, that he Pardons many their Faults, and needs demand none for Himself, is in a high Degree of Virtue and Fortune; for not falling into the same Faults he Pardons, or others
near

near them, he Imitates the Deity.

CCCLVII.

God Wills we should live Free,
and not Subject our selves to Hu-
mane Things : but yet we live
Slaves, suffering the Yoke of Ill
Fortune, and growing proud with
Good.

CCCLVIII.

Riches by Virtuous Persons, are
numbred amongst things indiffe-
rent, and yet they desire them ; not
to imploy them in their Pleasures
and Sensualities, but because they
serve for Matter in exercising many
Virtues, as Temperance, Liberality
and Magnificence : On the contra-
ry, Poverty hath but one sole Vir-
tue, which is not to be Disheartned
or Astonish't.

CCCLIX.

CCCLIX.

The Effect of Virtue, is nothing but a Propriety of her Self; for she is alike and equal to her Self: but Vice hath an Infinite of Proprieties, and but one Effect, which is, to Please her self.

CCCLX.

Shamefastness is the natural Resentment of Honour: but Jealousie and Envy of our own Imperfection.

CCCLXI.

An extraordinary Passion in Man suppresseth Shame: but Envy and Jealousie, which are ordinary Passions, and as it were, Natural, suppress all other extraordinary Passions. *Julius Caesar* out of an extraordinary Ambition, was not ashamed

med to prefer *Clodius* to the Tribunitial Dignity, although he had wronged his Wifes Honour, and violated certain Mysteries which were performed in his House. The *Spartans* out of their Envy and Jealousie which they bore the *Athenians*, made a Peace with the King of *Persia*, whom they hated Extraordinarily.

CCCLXII.

To have a Smatch of all sort of Affairs, and wandring without fixing on any certain End, is properly Neglect without Repose: but he hath Repose, which labours and followes after things that have a Certainty.

CCCLXIII.

It is an Act of great Prudence and Magnanimity, for a man to
make

make himself necessary for Affairs: but when Affairs become necessary to him (that is, when he cannot avoid them) they Imbroyle him, Master him, and argue his Weakness; whereas in the other Case, he is Master of Affairs, in being Master of himself.

CCCLXIV.

The Wisest in the World cannot avoid common Misfortunes: but they may well avoid common Errors, and vulgar Opinions.

CCCLXV.

Unconstancy exposeth the whole stock of a mans Soul to the mercy of Fortune; and Self-will is a Vice which makes Fortune obstinate against him: but Prudence moderates both the Stubborneſs of Man, and the Obstinacy of Fortune.

CCCLXVI.

CCCLXVI.

Self-will and Inconstancy are formal Enemies to Prudence; for Self-will will not permit things that have Need, to be Amended; and Inconstancy cannot long Suffer them: but Prudence is Constant to what the Will and Can do.

CCCLXVII.

It is an Act of great Pusillanimity, to Counterfeit and put on a Garb of vain Glory; for he that so Lives, is in continual Torment and Fear to be Supriz'd in any other Fashion, than he is wont to Appear in.

CCCLXVIII.

Distrust is Engender'd from the Dissembling and Disguising of our Actions; for naturally every one

G

Distrusts

Distrusts Him, he Deceives : Contrarily, from a Custom of not Dissembling in our Actions, we are Assured, and Confide in them amongst whom we Live.

CCCLXIX.

Too great Honours happening to a man at once, and out of Season, stifles him, and makes him lose the Appetite of new Glory : but those that are Moderately given, alwayes whets the Courage to the Glory of new Actions.

CCCLXX.

The Love men draw from those who admire their Virtues, costs Little but Friendship, which is Contracted by Conformity of Humors, Conversation, or other wayes; for in such Friendships every one thinks the Pleasure due, which he would perform

perform to him he Loves; but Love which proceeds from Admiration, is a kind of Homage which is rendered *Gratis* to Virtue.

CCCLXXI.

There is no Venom so subtile in a State, as that of Partisans, when it strikes the Eyes of those, who are set to watch for the Good of poor People.

CCCLXXII.

The Prince ought never to Commit Hard and Imperious Offices, but to Mild and Gentle Spirits; as on the Contrary, Offices more Remiss to Severe Spirits; To the End, the one may be managed more Temperately, and the other more Severely, and therein shall he find the Harmony of his Estate.

G.

CCCLXXIII.

CCCLXXIII.

Out of too much Love, a man Commits many Foolish and Extravagant things: So sometimes out of too great an Affection in Reformation of things, he Commits many Impertinencies, which spoile all: He ought to Temper things between Good and Evil, when they cannot be clearly Reduced to Reason.

CCCLXXIV.

Sage Counsellours are Constituted between Prince and People, to Resolve all things for the Honour and Greatness of the Prince, and the Profit of his Subjects; and because the Greatness of the Prince consists in the Profit of his Subjects, they who quit the Peoples Profit for some particular End or Interest of the Prince, Abates his Greatness

And Advice.

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Greatness and Majesty, and Treats
him as a private Person.

CCCLXXV.

We owe part of our Glory to
Him, who Confers it for any Action
by us performed: but that which
we Obtain from an Injury unworthi-
ly Received, and constantly Born, is
wholly our Own,

CCCLXXVI.

Virtue is praised for her proper
Merit, but she is either Loved or
Hated, according as our Inclinati-
ons are either Good or Evil.

CCCLXXVII.

That State is not far from Ru-
ine, when every ones Profit is the
only Measure of all things; for
those Minds which intend their par-

G-3

ticular

142 *Common Notions,*

particular Good, necessarily forgot the Sense of Publick Calamities.

CCCLXVIII.

The natural Law of all States is the Sense of Publick Misery; and without that, all written Lawes for the maintaining of the State, become Traytors and Murderers, for he whose Heart is void of this Sense, often maketh the Law Subservient to his Disloyalty and Treachery.

CCCLXXIX.

Prodigality in one Case is allowable in a Prince, to wit, when employed for the purchasing of Time and Persons, capable of serving him in his greatest Affairs.

CCCLXXX.

It is a great Misery, when a man
increases

foresees Danger, and knowes not how to shun it: but it is then extream, when for Fear of a greater Peril, he is Constrained to try Him, of whom he hath a Distrust.

CCCLXXI.

It is a sign of a Weak and Evil Soul, to be continually Agitated between the Diffimulation of Virtue, and the Love of Vice.

VIXXXI

CCCLXXXII.

When the Prince sets another Gloss on Crimes, than that the Law owns, he hath a Desire to Revenge himself on the Offendor, and not that Justice should be done. Augustus was contrary to the Lawes by himself made, to aggravate the Offence of him to whom his Daughter had abandoned her Honour, said, *That he was guilty of the violating Religion.*

G. 4.

CCCLXXXIII.

CCCLXXXIII.

A wise Courtier ought to measure his Pains by the Deserts he finds in himself, and not by the Dissimulation of the Prince, so doing, he shall ease the Prince much, and not constrain him to pass over all Considerations and Respects, which Restrain him.

CCCLXXXIV.

Never thank the Prince for a thing, thou believest thou hast Obtained against his Will, for it is to refresh a Wound, and ulcerate it again: but shew thy self more fully Obliging in every other thing, that the Regret he hath may more easily pass over.

CCCLXXXV.

CCGLXXXV.

There is no sign more evident of Corruption in the State, than the Multitude of the Lawes; nor a more certain Mark of the Corruption of the Lawes and Justice, than the unlimited Number of Officers; and he that experiences to know the Sickness of the State, will be of the same Judgment.

CCCLXXXVI.

To despise the Antient Government of a State, and Order it by Craft and Cunning, is a sign they would Extract the Quintessence, and he that Aims at that, shall soon see it lie Languishing at his Feet.

G 5 CCCLXXXVI

CCCLXXXVII.

It is great Prudence in an old Courtier, when the Favour and Credit he hath with the Prince, Diminisheth, to Maintain himself therein at least in outward Appearance; for by this Means he shall keep up the Credit he hath with others, all the rest of his Life.

GGCLXXXVIII.

The Affections of the Prince, and those of the People, do not alwayes Accord; for they commonly Hate those the Prince raiseth to any Height of Greatness: but that which more Alienates them, is, when the Favourite useth his Fortune proudly; whereas, if he be Moderate,

rate, and Communicates his
Credit to others, he unites,
and makes a happy Marriage
between the Affection of the
People, and that of the
Prince.

FINIS.

Faults escaped the Press.

Page 22. l. 2. for *Biafs*, read *Basis*. p.
49. at the lower end of the page, for
CLX. r. CXL. p. 50. l. 13. for *Wolfe*,
r. *Woofe*, or *Wels*. p. 121. at the lower
end, for CCCXXX, r. CCCXXXI.

And Above.

and Communicates his
Credit to others, he unites,
and makes a happy Marriage
between the Affection of the
People, 20 JULY 64
Prince.

FINIS.

Printed by P. G.

at the lower end of the page, for
CLX. I. CXL. p. 1. 12. for the whole,
I. 12. or 12. p. 1. 12. at the lower
end, for CXXX. I. CXXXI.

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